

101 related to the Suk-Turkana and Nandi-Lumbwa¹. Somewhat
 144 more distantly allied to the same stock are the inhabitants of
 South Kavirondo or Ja-luo. These races again show clear
 resemblances to some of the peoples who inhabit the banks
 of the Southern Nile, such as the Acholi, Bari, Latuka, Dinka,
 and Shilluk. The whole group are sometimes classed together
 as Nilotic, and have many peculiarities in common. Their
 [197] languages show a considerable, though varying, degree of
 [142] affinity; physically they are tall, thin men, with features
 [516] which are not markedly negroid, and are sometimes almost
 Caucasian: several remarkable customs, such as the nudity of
 the male sex and the habit of resting standing on one leg, are
 found among them all. The closest connexion seems to be
 between the Acholi and the Ja-luo, and between the Masai,
 Latuka, and Bari. The Masai, Nandi, Lumbwa, Suk, and
 Turkana all possess in a more or less developed form a military
 organization which obliges all the male population, between
 the ages of about seventeen and thirty, to submit to a special
 discipline and constitute a warrior class. A similar organiza-
 tion does not seem to be recorded among the tribes who dwell
 along the Nile². These latter are not a homogeneous group,
 so that the word Nilotic must be used with caution. The
 Madi, who occupy a large portion of the country between
 Lake Albert and Gondokoro and extend well to the east
 of the river, are linguistically different from their neighbours,
 and apparently represent an invasion from the west, though
 in customs they do not seem to differ markedly from the
 Bari.

174 A glance at the map will show that from the Rift Valley to
 147 the Nile there runs in a north-westerly direction a broad belt
 of non-Bantu languages, more or less allied to one another,
 Masai, Nandi, Suk, Turkana, Karamojo, Latuka, Bari, and
 Dinka. The Karamojo appear to be Bantus who have been
 forced to accept an alien form of speech. This distribution
 of languages seems clearly to suggest a south-eastward move-
 ment from the country between the north of Lake Rudolf and
 174 the Nile. The hypothesis is rendered more probable by the
 fact that in East Africa as elsewhere the course of invasions
 has been mainly from the north to the south. This is certainly

¹ The name Lumbwa is confusing. It is really a term of opprobrium applied by the nomadic warriors to agriculturalists of their own or allied races (not, apparently, to Bantus). Hence the 'L-Oikop are often called Lumbwa Masai. But the name is popularly and officially applied to a tribe closely allied to the Nandi who live to the south of the Nyando valley.

² Baker perhaps alludes to something similar among the Latuka whose young men, he says, live for fighting only.

xx

INTRODUCTION

777 | we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

764 | The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas¹,
[171] | in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people
766 | are buried, and their souls are said to pass into snakes, which
775 | are respected in consequence. Many tribes on the Nile also
825 | reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same
761 | as the Witch Doctor of the Bantu tribes, and it is no part
154 | of his duties to detect witches.
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463 | As the Masai men will practically do nothing but fight
564 | or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women.
[563] | A somewhat similar tribe are the Dorobo or hunters.

701 | It would appear that the military organization, the aversion
224 | to hunting, to eating game or vegetable food, and to engaging
262 | in agriculture or any productive art are peculiarities specially
241 | developed by the Masai, though some of them have been
171 | imitated by other tribes. Another peculiarity is the shape
342 | of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the
[171] | Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

171 | Linguistic evidence points the same way, though ampler
29 | and clearer information about the languages of the Nile
302 | is desirable for purposes of comparison. It is no want
304 | of respect to the labours of Sir H. Johnston and others to
516 | say that the researches of Mr. Hollis have for the first time
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¹ It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

PLATE VIII



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Inside a Masai kraal.



Masai woman erecting kraal.
[Facing P. 170]

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PLATE X

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12



Scene inside a Masai kraal, showing women's ornaments.

[412]



Masai woman cutting firewood.

[Facing p. 195]

[P. 253]

L'ÖYETYANI LOO'L-MAASAE
MASAI ENIGMAS

The propounder says, Oiyöte, Are you ready?

The others reply, E-suo, He has come (i.e. It is, or we are, ready).

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No. 1.	Aata	'l-muran	lainei	kumok,	naa
Enigma.	I-have	the-warriors	my	many,	then
	en-geju	nabo	eitaashäya.		
	the-leg	one	they-make-to-stand.		

Reply. Ol-popoñgi.
 The-euphorbia-trees.

What do my warriors resemble when they stand on one leg?
The euphorbia tree.

[Masai men often stand on one foot and rest the other against the knee¹. When in this position they are supposed to resemble the *Candelabra euphorbia*, which Sir H. Johnston² has described as being 'like a gigantic cabbage or cauliflower that has run to stalk, only to countless stalks, many-jointed, and of gouty thickness.']

No. 2.	Aata	'l-muran	lainei	kumok,	naa
Enigma.	I-have	the-warriors	my	many,	then
	öbo	oipuköki	'n-gishu.		
	one	who-goes-out-to	the-cattle.		

Reply. Il-loom le-'ng-aji.
 The-rafters of-the-hut.

What are my warriors like? I have many of them, and one goes out to look after the cattle. The rafters of the hut.

[In Masai huts all the rafters are hidden except one which protrudes beyond the door. It is said to be watching the cattle.]

No. 3.	Aata	'l-muran	lainei,	nemetii
Enigma.	I-have	the-warriors	my,	and-it-is-not-there
	ol-le-bata.			
	the-of-end (or side).			

¹ This mode of resting, uncomfortable as it may appear, is widespread (vide Junker, *Travels in Africa during the Years 1875-8*; James, *Wild Tribes of the Sudan*; Grogan and Sharpe, *From the Cape to Cairo*; Baker, *The Albert Nyanza*, &c.).

² *The Uganda Protectorate*, p. 37.

[13]

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

PLATE XXI



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Masai woman shaving her husband.



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Masai moving their belongings from one kraal to another.

[Facing P. 314]

855 was not even put through the horrors of the tub. Some-
 515 times, however, his mother, in a fit of affection, and imbued
 with the belief that some day he would make a name for
 himself as a smasher of skulls and a lifter of cattle, would
 make up an unctuous and odoriferous composition of grease
 and clay, and anoint him therewith till he shone forth with a
 splendour dear to the Masai heart. On these occasions he
 would strut forth with all the pride proper to a small boy
 who has just had a suit of new clothes.

858 And so life went on, and he was promoted to the rank of
 291 a boy proper. He was provided with a real bow and arrow.
 A square piece of sheep-skin was tied over the left shoulder,
 304 leaving the legs quite bare. He now began to cultivate,
 not a moustache, but his ear-lobes; that is to say, he took
 means to stretch them out till they would almost touch his
 shoulder, and he could nearly put his fist through the dis-
 tended portion. This is done by first putting a slender stick
 through the lobe, and gradually replacing it by a bigger, till
 a piece of ivory six inches long can be inserted lengthwise.

857 Our hero now looked longingly forward to the day when
 he should be a warrior; but meanwhile he must employ
 himself herding the goats and sheep. This was his first
 [361] occupation. He had by this time acquired some notion of
 the geography of the country around, as his parents had not
 been stationary, having been compelled to move about from
 place to place according to the pasturage. The donkeys on
 [492] these occasions conveyed their household gods, though his
 [482] mother had to carry nearly as much, and build the hut after.

He had also to accompany his parents in moving up from
 the plains to the highlands in the dry season and *vice versa*
 in the wet season. Beyond these studies in practical geo-
 869 graphy his education proceeded in a very irregular fashion.
 He learned something of the mystery of the universe by
 hearing his elders continually howl out prayers by the hour
 together to some unseen Being called Ng'iki (God, or the
 heavens). He heard also that the place of Ng'iki was among
 the eternal snows of Kilimanjaro, or that the thunders of
 [423] Donyo Ng'iki (an active volcanic mountain) were His
 voice.

It is very pleasing to think of Moran at this period
 reclining under a bush or standing watchfully over his flock
 [516] with one foot brought up to his knee and supported by his
 bow, trying to penetrate the great problem as to the where,
 whence, and whither of life. We can imagine him appeal-

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ON THE MOVE — Old lady leading donkey.

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MASAI HERD BOY

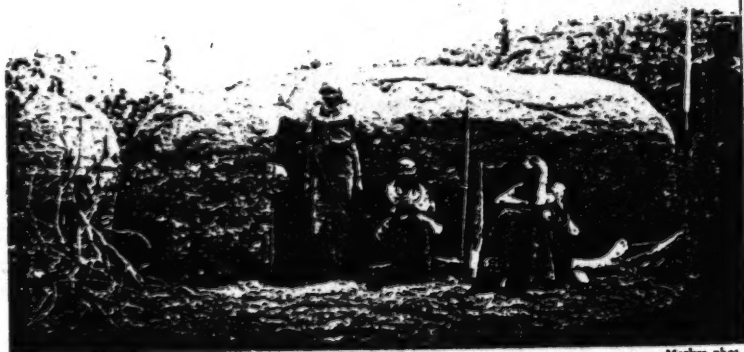
The one-leg stance characteristic of Hamitic peoples.

[Facing p.12]

/25 cont./

342 the nearby hearth (en gema), which is formed by three stones lying
 [354] beside one another in a clover-leaf shape. Good firewood is scarce
 [313] on the steppe; one must therefore use the smoky brushwood. At
 the opposite end of the hut is the sleeping place for the woman (e
ruat kēē = small bed) and beside it that for the man (e ruat kitok =
 big bed). A latticework of poles and switches, which is covered
 with grass and cattle dung, like the hut walls, close the two off from
 each other and from the rest of the space in the hut. From the

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Ill. 6. Masai hut.

The carbine standing by the hut belongs to a soldier of the Protectorate Troops.)

342 latter a separate entrance leads into each of these compartments.
 [352] The bed consists of a pad of dried grass over which two dehaired
 [237] neat-skins are spread. Opposite the door is found a small enclosure
 [233] (ol ale l el ascho) into which young calves are put for the night.
 There is often found beside the door yet another enclosure (ol ale l
ol balelon) for young goats and sheep, if these are not housed in
 small pens built beside or on the hut.

/31 cont./

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concerned. One who is expelled from the family because of bad behavior is, as a rule, taken in again upon payment of a head of cattle or a goat. Moreover he hands over the animal to a man friendly to his lineage. The latter takes it to the father of the one expelled and requests reacceptance for him. If it is refused, the one expelled seeks and finds acceptance in the same manner as the detached one. Detachment and expulsion occur only in very

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Merker phot.

III. 12. Kraal of the married.

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[888]

rare cases and have no influence on the right of succession. The rights of the head over the individual members of the family lapse legally upon their marriage, but not yet practically, since, conditioned by attachment and respect for the elder, lasting concessions are made to him in questionable matters.

/33 cont./

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C. G. Schilling photo.

III. 13. Women cleaning the kraal.

262 Albizzia anthelmintica) always used in the cooking of meat is
272 supposed to cause severe diarrhea. Therefore milk that is offered
[153] is often refused in the hope that a meal of meat will be obtained
[263] on the same day. One who wishes to partake of both foods in one
day -- and where is there a Masai who could resist an invitation
to a meal of meat? -- vomits first before eating the meat, for
which he produces the necessary stimulus by means of a blade of
grass stuck in the throat. If one has eaten cooked meat today,
then /34/ one first drinks some blood in the morning before the
milk, not out of considerations of health, but rather because it is
believed that the livestock would give less milk as a consequence
[23] of neglecting this custom. Bringing milk into contact with meat
is most scrupulously avoided, because, according to the general
view, through that the udder of the cow from whom that milk
came would become permanently diseased. For this reason the

561 /68/ to enjoy, to the end of his life, respect and esteem based on his life's experience and his father- or fatherlike-position, which he occupies in relation to his immediate and more extended sphere.

A female individual, until her circumcision, is regarded as a girl (en ditō, n dōje), is called es siboli (pl. es sibolio) during the circumcision, until the healing of the wound; after that she is first called e siēngiki (pl. siēngikin), after the beginning of the menopause 'n akitok (pl. n akirwa) or en daŋgile (pl. n daŋgilēn), the latter term also often used formerly instead of e' ŋgoroŋoni = married woman, whereas now one only rarely hears it with this meaning. As soon as her head hair turns gray, she is called Koko = old woman.

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Merker photo.

III. 21. Men and woman with child.

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The connections between age grade and social position are to be discussed later. Here there are to be discussed first of all the terms of address that are customary between members of the same age grade and of different age grades and -- if an injury or insult is not intended -- must be used.

[Warrior Kraal]

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/86 cont./
ol dimmigommi (3).

3. Pappea capensis.

which have a strong stimulating effect. The rest of the meat, roasted at an open fire, is then eaten by each ol giber in common, and, to be sure, at a morning and an evening meal. The head of cattle is furnished in turn by the participants or their fathers.

The longest forest meal takes place as a rule in the month kipar. Since the pasture is poor then, the livestock gives so little milk that the warriors sometimes live for a whole month on almost only meat.

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At the head of the warriors of a kraal stands the speaker (ol aigwenani or ol airohani). The badge of his office is an especially beautifully worked club or rhinoceros horn (4)

4. The straight horn of a species of Rhinoceros bicornis not yet described to my knowledge, which the author found at the beginning of 1896 in the steppe southeast of Kilimandscharo, is especially popular for making these clubs. The horns of this species (or variety) differ from those of the ones described thus far by the fact that they are quite straight and in cross-section never round, but rather so strongly compressed laterally that they appear sword-shaped; the front horn is often shorter than the back one.

or ebony wood. It is swung like a baton in connection with the speeches accompanied by numerous gestures, in order to give emphasis to individual words. This is also achieved in the manner of speaking, by the fact that one pronounces the emphasized words long drawn out and repeats the emphasized sentence several times. The speech to a larger gathering is always delivered very loudly and vigorously. While the listeners squat on the ground, the orator stands erect, his glance directed alternately toward one or the other of the chief persons among the listeners. What the orator lacks in logic he tries to make up for by verbosity, dialectic, and higher pitch in tone. The members of the audience often give the impression of rapt attention, their glance is almost continually directed at the one

• [516]

/98 cont./

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it for the night. Thus captives are not taken. The men from the enemy who can be taken are killed, but not mutilated; the women, on the contrary, are usually spared and freed. It also happens, however, that those warriors who are undertaking their first expedition also strike down women, in order not to return as ehor além. But

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even in this case pregnant women are spared, for it is believed that God punishes the murderer of a pregnant woman by the death of his own children. Only very exceptionally does one take along a few

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women or children. The latter, however, do not become slaves; rather, the captured woman very soon becomes the lawful wife of the one who captured her, just as he also regards the kidnapped child exactly like his own. A ceremony of adoption does not exist; the man simply hands the child over to his wife, who treats it like her own. The next day they march

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on toward the home kraal: in the evening a thorn fence is again built, and at the same time the share of the booty destined for the ol amoni is set apart. The total booty of every war expedition is given a name. This is determined on this second evening, while the men sit eating. It is called, for example, kirima, because men fell on both sides. Other names are



Maasi warrior

III. 40. On picket duty.

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blyoré if the provisions in living livestock taken along on the expedition did not last, and the warriors, out of hunger and con-

trary to the existing custom, had to eat tree fruits: agwé if the El mórán suffered on the way because of a shortage of water: agwé, formed from the call maridgria fpe, that is, approximately: "only courage, if it is not possible, what does it matter," a frequent saying if one believes oneself inferior to the opponent in strength. The next morning, early, before the departure, the leaders distribute the booty

[703]

/Illustrations from p. 129 of the original source./

• 516



Photo photo

III. 45. Costumes of the women and children.

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Fig. 29



Fig. 30

CHAPTER 10

Masai Herds and Mara Lions

1

197 THE Masai have won respect by their contempt for civilization and all that it has offered them. For half a century Europeans have been tempting them with all the material bribes, indeed even non-material ones, for which every Bantu and Nilotic people is avid. There is scarcely an African of the fat lands who would not sell his soul for a school certificate. The Masai have rejected school certificates with a proud and lofty disdain.

233 Will a certificate fatten a bullock or swell the belly of a
 181 cow? Masai hearts are with their cattle; they desire no finer
 182 destiny for a son than to walk in the dust of a larger herd
 183 than his father's. The young man who dreams of glory sees
 fine white bulls and brindled cows and green grass knee-high,
 he does not see the stone bungalow, the shining motor-car,
 the well-cut suit, the framed diploma so alluring to his darker
 fellow-countrymen. He likes to wear his hair in matted
 302 pigtailed smeared with red ochre and rancid butter, to stand
 516 with one foot against the other knee, to eat a compound of
 1262 bullock's blood and curdled milk, to carry his long spear and
 417 to keep his women in their beads and coils and fly-infested
 178 mud burrow as his ancestors did—those ancestors whose lion
 head-dresses and painted shields filled the hearts of lesser
 breeds with terror, and won the right of conquest over the
 steppes of eastern Africa from their northern Somali deserts
 to their southern tsetse bush.

For the Masai have pride, and pride is a quality we recoil from in ourselves and half-admire, half-deplore in others. An Englishman today must stamp with the hob-nail boots of equality upon the little shoots of pride that cannot help but spring up in his heart; but when he sees the fine, free
 own growth of it in others, an envious respect attacks him. For